

Characteristics of Roshani Movement and Literary School

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Abstract- This study is conducted to explore different opinions of scholars and researchers about the nature of Roshani movement and then these opinions are divided into three categories which consist of national, mystical and common. This article also discusses characteristics of Roshani movement and its impact on Pashtu literature. In this article, mixed methods (library & descriptive) are used.

Key Words: Religious, politics, Literature, Mystics, Movement

I. INTRODUCTION

Roshanyan and Roshani movement is the shining and proud movement fighting nearly a century against the Mughal empire and eventually plotting and weapons defeated and failed the movement but still has a great impact on Pashtuns movements and inspire the generations and movements to come. Along with armed fighting, the political and literary movement of Roshani was of a great benefit for Pashtu language and culture and a great work was bestowed to them. This study tells about the characteristics of the movement and literary school, different opinions about it and its impact on Pashtu literature.

II. Characteristics of Roshani Movement and Literary school

Ba Yazied Roshani, Roshanyan and Roshani movement has an obvious place in our history. Without studying the movement, our political and cultural history might not be perfect. The era of Roshanyan was the most shining and important era in the history of Pashtun. It brought new opinions and changes to Pashtu literature. He not only did political struggle against the oppressive Mughal, but did their best for the improvement of Pashtu literature as well. Ba Yazied Roshan was leading the army.

On the one hand, he took up the sword of honor based on his courage and national understanding. On the other hand, as a writer and true preacher, he left a proud work that went down in Pashtuns political and literary history and was recorded in golden lines and is considered a light in darkness. A defining and important characteristic of Roshani movement was that it revived a political consciousness in Pashtuns and got them ready to fight against the feudal Mughal and free their country. He bestowed a work to

Pashtu literature that is a great asset to spirituality. Scholars and experts stated different opinions about the movement which are pointed out as follow:

Some researchers say that Roshani movement was a pure mystical and corrective movement. it was never a political movement and should not be related to it. (Zaywar,1386)

Some other scholars believe that it came to existence after the collapse and fall of Lodin regime in India to keep national freedom and historic magnificence. It had a message for the people and for social justice. As Roshan was not tribal leader and his people would not come together as he wished. So first he reached spirituality through virtue and then he trained people. When he saw that he became self-confident and the way is paved for sword, he took up sword and established a political movement. He fought against the aggression and assault of Gorgon. So Roshani movement was not only a religious movement, nor it was a fight of religious group within Islam, but rather it had political, economic and social concepts. (Mamozia,(1388)

Some scholars believe that Roshani movement is an agriculture movement and its affectional side is obvious and strong. Because during the middle ages, not only in west, agriculture festivals were held, but in Asia and in the developed regime of Feudal, huge agricultural festivals were held as well.(Zaywar,1386)

Professor Aslanov has the opinion that the Pashtun national movement, which was leading by Roshanyan from sixteenth century to seventeenth century, was a social movement. The nature of the movement was that it has fought to remove Feudalists, oppressive, especially the Mughals. He says, if we consider Roshani movement an agriculture movement, then the question is raised that why Tajik tribe did not take part in it? because they were leading a nomadic life and were not so interested in land division. The lack of stability of Yusufzai tribe were expressed with different opinions, because most of the tribes were feudalists. (Rohi,1386)

Some others say, it gradually turned to politics and the rulers of the time, imposed war upon them and Ba Yazayid Roshan was not left to preach his people through peace. But Khadim says, it was a political movement and Akhund Derwiza wrote many books for this purpose to turn away masses from his way and revolt against him. (Khushki,1392)

All the above opinions are divided into three types:

III. **Mystical and religious opinion:** after the assault and aggression of Timor and Genghis Azad Qabayal and Pashtuns were executed and oppressed. So, reaction to the oppression and aggression was appeared as mystics. The pathfinder of the movement was Ba Yaziyid Roshan and his supporters. (Khushki,1392)

The Roshani movement is considered a mystical movement, because Ba Yaziyid Roshan wrote some books for his followers and supporters and there in the books, he described Sharia- related matters. (Rohi,1386)

National opinion: during the regime of Lodi, Buhlol Lodi wanted more Pashtuns to settle in India in order to keep the magnificence and greatness in India, but Ibrahim Lodi could not bring Pashtuns together as his father wished. So, Pashtun asked Babar for help. Babar would consider Pashtun as his enemies and wanted to weaken them and even not to think about reign. He gave lands to some Pashtun; some others Pashtun were battered to death and engaged in civil war. However, Roshan, Khushal Khatak and Shir Shah tried to keep the historic greatness of Lodi. As there was not a big tribe behind Lodi, so he tried to bring Pashtun together through virtue. Akhund Derwiza said, Roshan thought of reign and wanted to capture India. That is why we can call it a political and national movement. (Rohi,1386)

IV.

Common opinion: Roshani movement was an agriculture movement and the followers and supporters of Peer Roshan were common people; rich, Mullan and priesthood people were not with them. That is why we can call it a public movement. (Khushki,1392)

In conclusion, we can say that based on its form, it was mystical movement and based on its content, it was a national movement. Along with sword, he left great work regarding mystics and literature through pen that is considered national and cultural prides. It was the first movement that introduced new letters to the Pashtu Alphabets, wrote tribunal and perfect books that enriched Pashtu language. Roshani movement established a mystical school, however it represented a certain though for a while but very soon Pashtuns poets took on different colors. Mixing mystics with nationality was a good conscious effort of Roshani poets. More than hundred times in his court, he called themselves Pashtun and Afghan and was so proud of Pashtu speech; the happiness of Mirza Ansari about Khyber connection and then escorting Roshani poets was a subject followed by other Pashtu poets as well. The rays of the national conscious movement remained as a literary school established by Roshani literary movement. This literary school was established in the second half of the tenth century (985-926) by a powerful writer Bayazid Rohkan. He started trying through mystics and Sufism. He created a certain style in writing, found more followers and they followed his way and established Roshani mystical school. Among the writers and poets of the school are Mulla Arzani, Ali Muhammad Mukhlis, Dawlat Lawani, Abubakar Kandahari, Mirzakhan Ansari and Qadir Dad...

V. **Characteristics of Roshani Literary School:**

- 1- The complicated words and expressions of mystics and Sufism made a way to Pashtu literature or on the other hand, mystics came to Pashtu as a profession
- 2- The most beautiful forms of Arabic and Persian poetry such as, ode, stanza, and acrostic entered Pashtu language and poets like Arabic and Persian poets made line courts.
- 3- Masij (kind of prose) became a tradition in writing prose,
- 4- Moral and religious matters are increased in poetry and literature and epic and national are weak.

The writers and poets of that era have resided in India or they went there and come back. The effects of Indian culture are seen very clear in them.

Arabic and Persian literature have immense influence on Pashtu literature

Poets and writers of that era wrote in Arabic and translated from it. (Mamozia,(1388)

Roshani movement provided unforgettable services regarding Islam. For the first time, he described jurisprudence and other Islam related matters in his own language and complicated Wahadtul Wajud philosophy was introduced and applied to Pashtuns and, resulting in the improvement of language, literature and culture. Regarding mystic's matters and values, Alfnama writing started in Pashtu. (Nagar,1390)

In Pashtu literature, the tribal consciousness of Mullah Arzani and educational and artistic experiences of Mirza had considerable influence, made Pashtu language a competitive language. Later on, Khushal Baba, Abdul Rahman Baba, Abdul Hamid Mohmand and so many others took great artistic advantage of it. Akhund Derwiza and his followers seem to be its shade, flexibility and reaction. Roshanyan awarded great expression, prose and deep concept to Pashtu. So, Pashtu literature found a relation to Islamic tradition and Pashtu language found a great source and what we have today belonging to that literary book and century.

Result:

Roshani movement was a powerful movement in the history of Pashtun that fought for the freedom of Pashtun against oppressive feudal Mughal through pen and sword; he made Pashtuns ready against Mughal. The movement established a fraction that paid enough attention to politics alongside with religion. It caused political consciousness in Pashtun and they realized internal and external enemies with the blessing of the movement, and fought against them. Different opinions are expressed about the nature of movement. The theories consist of mystics, common and national features. Roshani Movement not only fought, but it worked har for language and literature as well. He established a mystical school and created a Musaja prose (a kind of pose). Peer Roshan wrote scripts and books that enriched Pashtu language.

Suggestion:

Seminars to be held in the ministry of Information and Culture

- 1- A subject about Peer Roshan to be taught in the faculty of Pashtu literature of the country's universities
- 2- The work of Ba Yazid Roshan to be republished by the universities and educational academies for the benefit of literature and culture's fans.

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